

Hiram, Sept. 18.—Beautiful for situation. The valleys may have their shadows—deep, gloomy, perhaps awful; but the hill tops have their sunshine, their commanding views, their sunlit inspirations; and I'll endure the shadows, however deep, if only as reward I may have the hill-tops and the sunshine now and then. Well, in this rolling country you get diversity of landscape; alternating hills and valleys; alternating farms and woodlands, thriving cities and prosperous country—here in the grand old state of Ohio.

AN HISTORICAL CENTER.

But this hamlet of Hiram, sitting on a hill commanding a splendid view of a grand country, what of it? Why, in the first place, after its beauty for situation is noted, and its general healthfulness conceded—a point upon which its inhabitants take to insist—its importance as an historical center claims attention, though its inhabitants little suspect it. Their pride centers mainly in the fact of its importance as an educational center, and the associations with the place of the lamented James A. Garfield, late president of the United States. You must know that the chief center of interest in Hiram now is the Hiram college, a denominational institution of learning founded by and under the control of the "Christian,"



THE JOHNSON RESIDENCE.

The old "Father Johnson Homestead" at Hiram, unaltered, but just as it stood in 1830-31, when it was the home of the Johnson family, and some of its rooms were occupied by the Prophet and his family. It was the right hand upper room (east end) that was used by the Prophet Joseph as a translation room, and where he, with Sidney Rigdon as scribe, revised the English translation of the Bible. It is at present occupied by a Mr. James H. Stephens, whose grandfather, Judge Stephens, purchased it of Father Johnson many years ago.

Something of Hiram, the Beautiful, Where Lived the Prophet Joseph Smith During One of the Most Eventful Periods in His Career—In this Northern Ohio Hamlet He Revised the Bible, Received Glorious Revelations and Was Brutally Persecuted by a Mob.

that is to say the "Campbellite" church. Hiram college, like Bethany college, in Virginia, grew out of the "Disciples" movement led by Alexander Campbell. Walter Scott and Sidney Rigdon, in the first half of the nineteenth century, Hiram was selected as the most suitable place for a college, moreover, in response to that sentiment which demanded that such educational institutions should be isolated from the busy marts of men—aside from the city and its allurements. Hiram's chief claims for consideration as a suitable place for the "Disciples" college was this: its isolation from the world, and its healthiness. These considerations won, and the college was established there as an "eclectic institution" in 1830. To this place James A. Garfield came first as student, afterwards to remain as teacher and president of the "board of instruction" from 1877 to 1883; and he remained a member of the board of trustees from 1886 to the time of his death.

HIRAM'S COLLEGE.

After the local pride of Hiram in Garfield comes its pride in the college and its foreign missionary work. It boasts that the "Disciples" interested in Hiram college spend more money in foreign missionary work than in home country work. Twelve missionaries it has sent to India, since 1834; six to China; two to Japan, and one to Porto Rico.

But to the "News" readers there is an interest associated with Hiram that far surpasses its "Disciples" college, for the memory of the lamented Garfield's association with it. Hiram was the abode, for a time, of one who, if he bequeathed to Hiram not a name, at least left to it a recollection that will be remembered when its college shall have crumbled to ruin and people forget James A. Garfield. This "one" was Joseph Smith, the Prophet.

WHERE THE PROPHET LIVED.

A mile and a half westward from what Hiramites call the "center," meaning by that the college campus and the neat modern cottage homes that face it as a public square, is the old "Johnson homestead," where the Prophet Joseph Smith lived for some months during the eventful years of 1831 and 1832. Here in the east upper room he, with Sidney Rigdon as scribe, translated, or what would be more appropriate, to say "revised" the King James' translation of the Bible. Here, on the front steps of the Johnson residence, the Prophet frequently preached to the multitudes that came from the surrounding country to hear him. Here

several revelations were received, including what will doubtless be regarded as the grandest revelation of all that God has given in this dispensation of the fulness of times—namely, the vision of the future glories to which men may attain. That revelation which upsets the theology of modern christianity, and makes it clear that God is indeed just, and that men can be, and will be judged according to the deeds done in the body, whether they be good or evil.

PERSECUTED BY A MOB.

Here, too, the Prophet suffered one of the most painful and brutal persecutions that overtook him in his eventful career. On the night of the 25th of March, 1832, the Johnson residence was quietly surrounded by a mob of the Prophet's enemies, determined to kill him, or do him great bodily injury. Worn out with watching over the sick children of John Murdock, whom the prophet's wife, Emma, had taken to rear as her own, Joseph did not hear the tapping on the window pane, which was doubtless made by the mob to ascertain if all were asleep in the house. The first thing the Prophet was conscious of was the screams of his wife and the fact that he was being carried bodily from the house into the field. He struggled with his captors, and succeeded in knocking one of them headlong by a kick; but all was vain. They bore him from the house, stripped him of his clothing, and one man fell upon him and scratched his body with his nails like a mad cat. After trying to force a vital of aqua fortis into his mouth, beating him and beating him with tar and feathers, they left him. "I attempted to rise," he says in his own account of the affair, "but fell again. I pulled the tar from my lips, so that I could breathe more freely, and after a while I began to recover, and raised myself up, when I saw the lights. I saw the way to the door of one of them, and found it was Father Johnson's. When I had come to the door I was naked, and the tar made me look as though I had been covered with coal, and when my wife saw me she thought I was all smashed to pieces, and fainted. During the affray abroad, the sisters collected at my room. I called for a blanket; they threw one and shut the door. I wrapped it around me and went in. My friends spent the night in scraping and removing the tar from my body, so that by morning I was ready to be clothed again. With my wife I went to the church, and preached that morning to the congregation as usual, and in the afternoon of the same day baptized three individuals."

The treatment of Sidney Rigdon on the same occasion was even more severe. He was dragged by "ivy" heels over the hard frozen ground for a distance of some 20 rods, beaten into insensibility, covered with tar and feathers, and left for dead. He was lying just across the road from Father Johnson's, in a log house, at the time of the outrage, and for several days was delirious. The villagers point out to this day the oak tree under which he was tarred and feathered. "Why did the people do not want Hiram to be a Mormon center, and there was a man down at Shalersville whose wife had joined the Mormon Church and was a going with the Mormons to Missouri—that was their Zion then, you know." By the way, this Hartwell Rider, with whom I talked for the better part of half a day, is the son of that Simonds Rider, a noted Campbellite preacher, who joined the Church at Hiram in 1831. From remarks made by the different members of the mob who assaulted the Prophet on that night of the 25th of March, 1832, Simonds Rider was the leader of the mob, but his son Hartwell denies it, and asks that it be erased from the "Mormon" books. "Well," I replied, "that may be somewhat difficult, but I am happy to know that you denounce the mobbing, and are anxious to sever the association of your father's name with such an infamy."

THE FIRST APOSTATES.

It may be of interest to remark also that Simonds Rider and Ezra Booth were among the first apostates of the Church. The thing which took Rider out of the Church is rather humorous. It is claimed by his son, Hartwell, who seems a little ashamed that his father ever was a "Mormon," that a revelation was received by Joseph to the effect that Rider was to be an Elder in the Church, and preach the Gospel. But unfortunately, says the son, "both in the revelation and in the Elder's certificate the name Rider was spelled R-y-d-e-r, instead of R-i-d-e-r." This led the former Campbellite preacher to "suspect" the inspiration that made a mistake in orthography, and so he left the Church! Ezra Booth, though erroneously supposed to be the first apostate from the Church, also lived at Hiram for a time, and here wrote the anti-Mormon tract, "What became of Booth after he left the Mormon Church?" I asked Hartwell Rider, "Did he prosper, was he a

successful man?" The old man shook his head. "No; if you mean in a business way. Nor in any other way, for matter of that. You see, he was not a strong man. He tried to please everybody to whom he preached. He was not a man to take a stand and draw people to him. He preached for the Methodists for a while, after he left the Mormons, and then he went to spiritualism, then became an infidel, and died here a few years ago at Garrettsville without any faith in God or man." "Alas!" I mentally exclaimed, "how alike is the fate of those who turn from the faith in the restored Gospel of Jesus Christ! What a sad repetition it is—this wrecking of faith in 'God and man' when men who have received the light turn from it to darkness! It was promised in the very inception of the work that it should be a savior of life unto life or of death unto death, and truly the experience of the Church proves the declaration true. Anti-Mormon writers cite the fact here alluded to as an evidence of the soul-destroying power of Mormonism, saying that it leaves a trail of infidelity wherever it has been received. That is true, however, only in so far as men having once given to it their allegiance, then turn away from it. The beggarly elements from which it called them could never seem quite the same to them after they had once tasted the good word of God and the powers of the world to come." Those who have remained true to "Mormonism" and the obligations it enjoins,



REAR OF JOHNSON RESIDENCE.

The room shown in the rear of the Johnson residence (the one where the door stands open) is that occupied by the Prophet and his family in the winter of 1832, and from which he was dragged at midnight March 25, 1832, by a mob, cruelly beaten, tarred and feathered, and only saved from a still more horrible violence by the mercy of God. The door immediately facing the reader is the one from which the Prophet was dragged. The day following (Sunday) he preached, sacrificed as he was, from the front steps of Father Johnson's residence, to an immense congregation.

have not lost faith either in God or man; but have died happy in the hope and may I not say, knowledge, of the reality of that eternal life which God, who cannot lie, promised before the world began.

AN OBJECT LESSON.

Thoughtful men will look deeper for the meaning of what all admit is a singular fact, viz.: that those who accept "Mormonism" and then turn from it end in ruin in nothing; and they will see in that fact the evidence that these men have touched in their lives some very vital truth, and proving repentant to it has left them truth-stranded, by which I mean stripped of the truth or the power to comprehend it or hold to it. In them the word of God is verified: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost . . . If they shall fall away to renew them again to repentance; seeing they cruelly to themselves the Son of God afresh and put Him to an open shame."

This mention of Booth and Rider, the fact of their apostasy, and the loss of all religious faith which attends upon apostasy, has led me into a moralizing mood, in which I will not indulge further now because I merely wanted to call up in this communication the memory of that awakened by a visit to Hiram.

B. H. ROBERTS.

WHAT FORESTRY DOES.

Modern Science of Woodcraft Preserves Our Forests—Fine Field for Young Men—Right Methods Keep the Woodlands Producing Their Wealth Perpetually.

A new profession has been opened in the United States. It deals with a subject that is not only vital but one whose importance to both personal and national interests has become thoroughly recognized. It is the profession of forestry.

Of course there have been forest experts in this country for many years. But most of them were government employees in one way or another, and government control of forests meant generally only the conserving of tracts that were set aside by state or federal authority to be immune from the lumberman and to be preserved as parks and forest reserves.

Young men, some sent by the government, others studying on their own account, were learning in Europe what forestry was in the lands where, despite ages of lumbering, the forests still stand thick and beautiful.

IS AN IDEAL PURSUIT.

In the last few years these men have been returning to tell America how to conserve profitable cutting with knowledge of preservation, and with the knowledge that shows forest owners how to draw income from their property and to keep it, in other words how to cut and make and have it, too, the new commercial profession of forestry has become important and lucrative one.

In many respects it is an ideal pursuit. It offers unexcelled opportunity for living a free and healthful outdoor life. It deals with nature's greatest treasure. It is a profession that is not crowded. It offers chances for wealth, since the trained eye of a forester can see chances in the wilderness which the untrained man and even the trained but unscientific woodsman would not guess. It is a business that promises ample salary, for the forester can show his employers where they can save or earn thousands of dollars that without him, would be lost.

While the American forester must perfect himself in the science by studying European forestry, American conditions differ so radically from those of Europe that forestry in the United States is a profession of its own, and the American has little to fear from his foreign colleagues on the other side.

Henry S. Graves, superintendent of working plans of the department of agriculture, explains this by saying that the American forester must direct his mind not to the immediate introduction of European methods but to devising systems which can be adopted by land owners at once and which are capable of development as the conditions of the market allow them. In fact, the system will differ radically from any practiced in Europe.

A great field where practical foresters are needed badly and at once in America is on the vast woodlands owned and controlled by paper manufacturing concerns. Many of them are confronted with the problem of a coming

new growth of trees, the investments will be wiped out the moment the last tree is cut down.

RESERVES IN NEW YORK.

The state of New York now holds in reserve 1,100,000 acres of forest land, and is acquiring more as fast as appropriations can be obtained. At present the law prohibits cutting of any kind and the system of forestry is confined to protecting the forests from fire and theft. But in time it will become absolutely necessary to cut down a proportion of the older trees, not for profit necessarily, but because the science of forestry includes the thinning of forests in order to give the young trees the opportunity for development that is denied to them by the excessive growth of the big and aged trees.

It is not only the protection of the forest that interests the owners today. They have discovered that if they leave the small trees when lumbering they can sell the lumbered tracts to sportsmen at high prices, providing the cutting has been done so wisely as to leave real woods. To do this the services of the forester are indispensable. The American lumberman, as a rule, knows all about the best methods of cutting, but he knows nothing about conserving.

Scientific forestry has received a great impetus in the last year from the forest that interests the owners today. They have discovered that if they leave the small trees when lumbering they can sell the lumbered tracts to sportsmen at high prices, providing the cutting has been done so wisely as to leave real woods. To do this the services of the forester are indispensable. The American lumberman, as a rule, knows all about the best methods of cutting, but he knows nothing about conserving.

KING LEOPOLD TO VISIT US.



King Leopold, of Belgium, if his promised visit to this country takes place, will be the first reigning European monarch to set foot on American soil since the formation of the Union. His majesty looks forward to the contemplated trip with great pleasure. He hopes to be present at the opening of the St. Louis Exposition.

thirty years; that is, to plant trees and aid young trees now in the sections where they are lumbering, so that by the time they have cut their way through their property, new forests shall have grown up in the old sections.

There are millions of acres of land devoted to trees for wood-pulp manufacture. There are more millions devoted to lumbering where practically the same conditions prevail—that is, the owners realize that they must conserve forests if they expect to get any future benefit from their property. A great proportion of these woods are on land that may never be available for anything else, consequently if lumbering is done with no provision for new growth of trees, the investments will be wiped out the moment the last tree is cut down.

WHITNEY'S GREAT EXPERIMENT.

Mr. Whitney has a great tract of 68,900 acres in the Adirondacks, in which he is working out the problems of forestry and game preservation. He has already introduced moose, and at present W. C. Harris, the ichthyologist is studying the problem of fish supply there for him. Besides his own foresters, of whom he has a regiment, the foresters of the United States government have been studying his tract and have laid out a method of conservative lumbering. This was done in accordance with an offer made by the department of agriculture to all owners, public and private, of forest land, under which the United States authorities volunteered to make studies of certain tracts which presented favorable opportunities to illustrate forest management, prepare plans for the work and to supervise the execution of them. The owners need merely to pay the necessary expenses of the federal employee assigned to the work.

Dr. Webb also had his tract, which contains about 40,000 acres, examined by the government. The government experts went through the woods with hatchets on the face of which the initials "U. S." were cut. Every tree that was selected as a proper one for felling was "blazed" with this below the stump and the lumbermen had orders to chop down no tree unless it was so marked.

RESULTS WERE SURPRISING.

Results of the introduction of scientific methods were surprising. The net cost to the owner of going through the Webb tract and marking the trees was \$42.79. Among the wasteful methods discovered in the tract and checked by the examination was that of leaving high stumps. The lumbermen do not care to cut the trees near the ground because the work is much harder and tires their backs. By careful measurement the foresters demonstrated that on a tract of 40,000 acres the net loss from leaving high stumps was

\$4,900, which could be saved readily each year.

They also drew up a plan for cutting the tops instead of leaving them in the woods. As a rule the lumbermen lop off from four to twelve feet of the tops and this debris always has been one of the great sources of forest fires. Lumbermen have objected to carrying the tops out because they declared that they were unsalable waste and consequently, it would be ruinous to go to the extra expense of transporting them.

The foresters showed that the tops that were left out the woods of a 40,000 acre tract would be worth \$3,800. Thus improvident lumbering not only had caused a constant menace from fire, but actually thousands of dollars had been left in the woods to rot each year.

The examination of the Whitney and Webb tracts also showed the owners that though young spruces are cut each year for skidways and corduroy roads by the lumbermen to make a pretty

GENERAL BOOTH COMING.



Gen. William Booth, Founder and Head of the Salvation Army, will shortly visit the United States. It is announced that the object of his mission is to endeavor to patch up the differences in the Booth family in America.

good forest in themselves if they were left to grow and that, if certain sums were set aside now to build roads from other materials, in 25 years there would be many thousands of marketable cords that would more than pay for the roads and the interest on the money thus invested.—Chicago Daily News.

"CLEAN UP AS YOU GO."

In "redding up" a room, in good old Scotch parlance, it became suddenly manifest that nine-tenths of the necessary work could have been spared if only each one who had used that room on the preceding day had made that motto his or hers, says the St. Paul Globe. On one side of a newspaper, left in careless abandon, just where it had happened to fall; on another, B's book; on the table C's pencil sharpenings; on the mantle a picture from another room which D had been showing to a friend, and so on in an almost endless chain. If, in each case, the one

using book, paper, pencil or picture had striven to restore things to exactly the condition they were in before their use had taken place the room would have been "cleaned up" as you go. Who will make that motto upon which the men and women of the future, the boys and girls of today, shall be trained?

It is not each day's normal duties, but the accumulated duties of many days which made life sometimes a burden almost unbearable. It was the work we might have done in the yesterday and thrust over, instead into the tomorrow, which gave to us, in the end, weary days and sleepless nights. Today's duty ought never to be too large for today. If it is then be sure that part of what we are calling duty is not a duty, but rather a something we have allowed to be forced upon us and with which we have, in reality, no business. How many lives are verily driven by the furies of past work! How often in your own experience has the promise of yesterday, "Clean up as you go," taken upon yourself no more work for each day than each day, lived at a normal rate of pressure, can hold. Gather the daily sweatness out of life. "Clean up as you go" the misunderstandings, the grievances, the heartaches, the trials which the days of the year may have in store for us. "It must needs be that offenses come," but woe unto the man or woman who lets those offenses grow to vast proportion and pile themselves up, mountain high, for the lack of an effort to overcome each one as it comes along! "Let not the sun go down upon your wrath," contains divine wisdom in its application to human life. Wrath is bad enough; may God preserve from stored up wrath! The misunderstanding of today is hard enough to bear, but what if we let it reach over into tomorrow and into the next tomorrow, and on and on? Each day makes it harder to overcome, each added hour takes something from the sweetness of life, from our own power to forgive and to love. May God grant that each friend, each lover, each husband and wife, each parent and child, each brother and sister, may resolve that from this moment every possible misunderstanding shall be brought at once to the light, shall not be suffered to accumulate unto itself the moth and rust which corrupt the soul, but shall be cleared up before they go forward into a new day or even a new hour.

THIS STRANGE LANGUAGE.

The following ought to be of interest to all who wish to realize the difficulties foreigners encounter when trying to learn the English tongue:

"When the English tongue we speak
Why is 'break' not rhymed with 'freak'?"
Will you tell me why it's true?
We say 'new,' 'few,' 'like wise 'few';
And the maker of a verse
Cannot cap his 'horse' with 'worse';
'Beard' sounds not the same as 'beard';
'Cord' is different from 'word';
'Cud' is cow, but 'fow' is 'foe';
'Shoe' is never rhymed with 'foe';
Think of 'hose' and 'dose' and 'lose';
And of 'goose' and yet of 'chose';
Think of 'comb' and 'tomb' and 'bomb';
Doll' and 'roll'; and 'home' and 'somb';
And since 'ray' is rhymed with 'say,'
Why not 'paid' with 'said,' I pray?
We have 'blood' and 'food' and 'good';
'Mould' is not pronounced like 'could';
Wherefore 'doubt,' but 'gone' and 'lone';
Is there any more to be known?
And, in short, it seems to me,
Sound and letters disagree."